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of sonship, hence his general emphasis upon God's fatherhood. God loves all men, he takes their sins seriously, but is always ready to forgive, and, in fact, he creates the desire for forgiveness by bringing home to them the realization that their sin is against love. The gospels correctly represent Jesus' own views when they interpret his person messianically, but in this the conception of the suffering servant of Isaian prophecy occupied an important place and his filial consciousness was prior to his messianic consciousness. Jesus' spirit remained with his disciples after his death. This was the divine power which they felt in him while with them, and which came to them after his resurrection, rendering their lives stable and effective.

The Interpretation of Religious Experience.

The Gifford Lectures, delivered in the University of Glasgow in the years 1910-12. By John Watson. Glasgow: James Maclehose & Sons; New York: Macmillan, 1912. Two vols. Pp. xiv+374 and x+342. 10s. net each volume; \$6.00 for the set.

In these two volumes one can almost hear again the persuasive voice of Dr. John Caird, whose interpretation of Christianity in terms of the Hegelian philosophy made it seem possible to hold to the absoluteness of Christianity on the basis of a psychological analysis, while historical criticism was making untenable the orthodox apologetic. Professor Watson writes, however, having distinctly in mind the recent activity of radical empiricism, which in the famous Gifford lectures of Professor James seemed to make God merely the name applied to the decidedly vague and practically indefinable spiritual reality which touches us through the subliminal realm of consciousness. The present Gifford lecturer believes that if religion does not lead to certain knowledge—if, in short, it does not express itself in a defensible philosophical system—it cannot hope to maintain its sway in the mind and heart of an intelligent man. He seeks to show how rational is the view of the universe and of human life which explains all on the basis of an ever-active, absolute divine Spirit.

The first volume is devoted to a historical survey of the interpretation of religious experience; for Professor Watson has small patience with a method of investigation which would neglect the accumulated store of human wisdom and start *de novo* on the quest for God. Those who are accustomed to the method of historical interpretation generally current today will feel that his survey is scarcely in touch with the real movements of human society. His sole concern is to give critical epistemological expositions of certain leading types of religious philosophy. How completely this epistemological interest dominates is seen from the fact that

Luther is only incidentally mentioned and Protestantism almost completely ignored, while Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume, and Kant serve as the ladder by which one progresses from mediaeval thought to Hegel, who, in Professor Watson's estimation, is the real prophet of modern Christianity.

The second and constructive volume is concerned with setting forth the positive content of the author's own interpretation of religion as the rational program by which man intellectually, morally, and volitionally enters into a genuine experience of union with the absolute immanent divine Spirit. The later developments of the evolutionary view of reality are carefully considered, and Bergson's conception of creative evolution is shown to involve precisely that mobility and spontaneity which makes an immanent God so much more universally in touch with human experience than the God of deism. Thus the Christian doctrine of the incarnation is symbolic of the universal truth of the activity of God in and through human life.

The growing recognition of the fact that the historical investigation of the facts of Christianity makes impossible the orthodox theory concerning the absoluteness of our religion will doubtless turn attention increasingly toward the philosophical problem of establishing an absolute form of faith. Thus Professor Watson's lectures constitute a timely contribution to the understanding of one of the great problems of modern theology. Whether this problem can be solved by so exclusive a use of epistemological dialectic is another question.

That Boy of Yours. By James S. Kirtley.

New York: George H. Doran Co., 1912.

Pp. 250. \$1.50.

This volume is the work of an experienced clergyman, who has made careful and sympathetic studies of boyhood from all points of view. It will be of service to parents, ministers, and students of child-psychology. It is written in a clear, forceful style, controlled by an intelligence and a power of observation which make it delightful reading. To the ex-boy, it brings back the scenes of youth with a vividness that recalls the experiences and feelings of olden days. Beginning with a chapter which is entitled significantly "His Table of Contents," the author goes on to consider the boy's Body, Appetite, Curiosity, Power of Imitation, and Imagination; his Sports, Employments, and Possessions; his Looks, Gangs, Chums, Heroes, and Sweethearts; his Motives, Failings, Punishments, and Troubles; his Home, Reading, Teacher, College, Vocation, and Religion; together with many other aspects of the complicated theme of Boyhood. The book is a worthy contribution to the growing literature of the subject.